

AN ANALYSIS OF MORALITY IN ASIAN FOLKTALES
(CHILDREN LITERATURE)



Thesis

**Submitted in Partial Fulfillment of the Requirements for the Degree of
Sarjana Humaniora in English and Literature Department of Faculty of
Adab and Humanities of UIN Alauddin Makassar**

By

FIKA INDAH SEPTIANY

Reg. No. 40300111039

**ENGLISH AND LITERATURE DEPARTMENT
ADAB AND HUMANITIES FACULTY
ALAUDDIN STATE ISLAMIC UNIVERSITY
MAKASSAR
2016**

PERNYATAAN KEASLIAN SKRIPSI

Dengan penuh kesadaran, penulis yang bertanda tangan dibawah ini, menyatakan bahwa skripsi ini benar adalah hasil karya penulis sendiri. Jika dikemudian hari terbukti bahwa ia merupakan duplikat, tiruan, plagiat, atau dibantu orang lain secara keseluruhan atau sebagian, maka skripsi dan gelar yang diperoleh karenanya batal demi hukum.

Samata, 23 Juni 2016

Penulis,

Fika Indah Septiany
40300111039



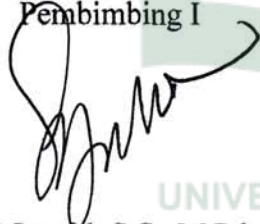
PERSETUJUAN PEMBIMBING

Pembimbing penulisan skripsi Saudari Fika Indah Septiany. NIM: 40300111039 Mahasiswi jurusan Bahasa dan Sastra Inggris pada fakultas Adab dan Humaniora UIN Alauddin Makassar, setelah dengan seksama meneliti dan mengoreksi skripsi yang bersangkutan dengan judul "An Analysis of Morality in Asian Folktales (Children literature) memandang bahwa skripsi tersebut telah memenuhi syarat-syarat ilmiah dan dapat disetujui untuk diajukan kesidang *Munaqasyah*.

Demikian persetujuan ini diberikan untuk diproses lebih lanjut.

Makassar, 23 Juni 2016

Pembimbing I



Syahrani Junaid, S.S., M.Pd
NIP: 19810415 200901 2 005

Pembimbing II



Hj. Nahdhiyah, S.S., M.Pd
NIP: 19810127 200901 2 006

UNIVERSITAS ISLAM NEGERI
ALAUDDIN
MAKASSAR

APPROVAL SHEET

Title : **An Analysis of Morality in Asian Folktales (Children Literature)**
Name : **Fika Indah Septiany**
Reg. Number : **40300111039**
Majority : **English and Literature Department**

Samata, June 23th, 2016

The Writer



Fika Indah Septiany

Reg. Number: 40300111039

Supervised by:

Consultant I



Syahrini Junaid, S.S., M.Pd
NIP: 19810415 200901 2 005

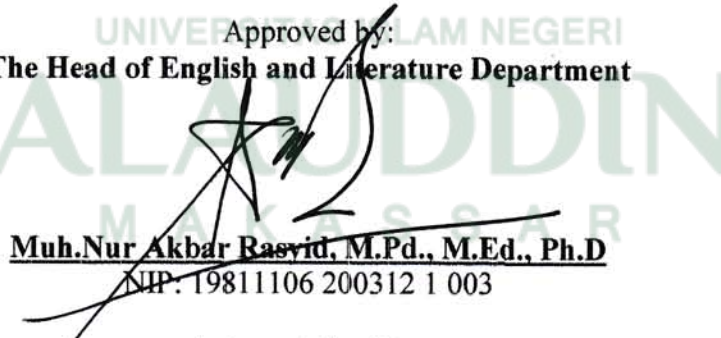
Consultant II



Hj. Nahdhivah, S.S., M.Pd
NIP: 19810127 200901 2 006

Approved by:

The Head of English and Literature Department



Muh. Nur Akbar Basyid, M.Pd., M.Ed., Ph.D
NIP: 19811106 200312 1 003

Acknowledged by:

The Dean of Adab and Humanities Faculty



Dr. H. Barsihannor, M. Ag
NIP: 19691012 199603 1 003

ACKNOWLEDGEMENT



Firstly, the writer would like to express a lot of thanks to Allah SWT for His blessing, love, opportunity, health, and mercy, so that the writer can complete this thesis. The second thanks are addressed to the last messenger, Prophet Muhammad SAW, for his model and guidance in the life.

The writer realizes that there are many people who give her support, prayer, and encouragement sincerely to help the writer complete this thesis. For that reason, the writer would like to express her deepest gratitude to the following:

1. Her beloved parents; Drs. Muh. Tasmin and Sri Asniati who had born her in the world and given their endless love, prayer, advice, and motivation for the safety and successfulness.
2. Her brother Andri Nugraha and Fadel Muhammad who has given her supporting and advice and motivation.
3. The Rector of UIN Alauddin Makassar, Prof. Dr. H. Musafir Pababbari, M.Si., who has given advice during the writer's study period at the university.
4. The Dean of Adab and Humanities Faculty, Dr. H. Barsihannor, M.Ag., and his staff, the Head of English and Literature Department, Muh. Nur Akbar Rasyid, M.Pd., M.Ed., Ph.D., and Secretary of English and Literature

Department, Syahrani Junaid, S.S., M.Pd., for their support, help, and encouragement.

5. Her first and second consultant; Syahrani Junaid, S.S., M.Pd, and Hj. Nahdhiyah, S.S., M.Pd, who have given her comments, guidance, suggestions, and corrections since the preliminary part of this thesis until the end.
6. Every lecturer of Adab and Humanities Faculty UIN Alauddin Makassar who has contributed and transferred their knowledge to her which is very helpful and useful for her.
7. Her cousins; Revizah Gebriany Alfirdaus, S.Kep., Rifqah Putri Alfirdaus, S.Sos who have given her supports and my friends Isnaeny, Darmayana, Miftahul Jannah, S.Hum, Nurul Azizah Widyaswara, Nurwahidah, Reni Angraeni, Miskayanti, S.Hum.
8. Her friends in English and Literature Department 2011 UIN Alauddin Makassar AG.5.6, who have accompanied her in many times.



The Writer

TABLE OF CONTENTS

TITLE PAGE	
PERNYATAAN KEASLIAN SKRIPSI.....	i
PENGESAHAN SKRIPSI.....	ii
PERSETUJUAN PEMBIMBING.....	iii
APPROVAL SHEET.....	iv
ACKNOWLEDGMENTS.....	v
TABLE OF CONTENTS.....	vii
ABSTRACT.....	ix
CHAPTER I INTRODUCTION	
A. Background.....	1
B. Problem Statement.....	4
C. Objective of Research.....	4
D. Significance the Research.....	5
E. Scope of the Research.....	5
CHAPTER II THEORITICAL BACKGROUND	
A. Previous Findings.....	6
B. Concept of Morality.....	7
1. Definition of morality.....	7
2. Types of morality.....	8
3. Moral effect.....	10
4. Moral aspect.....	10

C. Asian Folktales (Children Literature).....	14
1. Concept of Children Stories in Asian.....	14
2. Characteristics of Folk Literature.....	15
3. Asian Folktales.....	19
 CHAPTER III METHOD OF RESEARCH	
A. Research Method.....	24
B. Data Resources.....	25
C. Instrument of Research.....	25
D. Procedure of Collecting Data.....	25
E. Technique of Data Analysis.....	26
 CHAPTER IV FINDINGS AND DISCUSSIONS	
A. Findings.....	27
B. Discussions.....	35
 CHAPTER V CONCLUSSIONS AND SUGGESTIONS	
A. Conclusion.....	59
B. Suggestion.....	60
BIBLIOGRAPHY.....	61
CURRICULUM VITAE	

ABSTRACT

Name : **Fika Indah Septiany**
Reg. Number : **40300111039**
Major : **English and Literature Department**
Faculty : **Adab and Humanity Faculty**
Title : **An Analysis of Morality in Asian Folktales (Children Literature)**
Supervisor I : **Syahrani Junaid**
Supervisor II : **Hj. Nahdhiyah**

This thesis is about An Analysis of Morality in Asian Folktales (Children Literature). The thesis aims to analyze types of moral aspect and describe moral aspect message for children in Asian folktales. This research used contentanalysis method. The source of data were from folktales of King Vikramaditya (India), Visu the woodsman and Old priest (Japan), Makatho (Myanmar), The Golden Cucumber (Indonesia), and A lazy boy (Korea). In collecting the data the writer used coding sheet as instrument. The writer found that there are thirty onedata of moral aspects by using Neiman's theory and also used folktale from five folktales in Asia; and based on theory. There are four types of moral aspect as follows; religious morality, individual morality, natural morality and social morality. Therefore, the writer concluded that every folktale in each country has each different story and different moral message for all children in this world. The implication of this research is to give understanding to children in increasing their reading and knowledge about moral aspect.

Keywords: Morality, Asian, Folktales, Children.

UNIVERSITAS ISLAM NEGERI
ALAUDDIN
M A K A S S A R

CHAPTER I

INTRODUCTION

A. Research Background

In the world, there are some works that make people interested and even spend their money to buy a literary work. The science of literature is divided into three fields; literary theory, literary critic and literary history (Wellek, 1989: 38).

According to Halim in Sanusi (2008:2) literature is a way to communicate and very important in this social life. It is expressed in the very specific ways. The readers are very interested in reading, besides getting any information, the readers also feel amuse. So in other word, literary work is a work which is expressed by human to show a communication, feeling and give information between worker who likes art and his work.

Then in this era, literary work has been learned and enjoyed by some society, especially children. In addition, Lukens (2003:8) states that children are not little adults, they are different from adults in experience but not in species, literature for children should provide the same enjoyment and understanding as does as literature for adults.

Nowadays literary works for children spread wisely and influence the characteristic of children. According to Mwanzi (1982:3) literature for children are crucial to the mental, psychological and social development of a child. Then famous literary works which always appear, such as novel, song, art, movie and even short story, and unconsciously literature has stimulated and pushed children

to find their pleasure and imagine about what they saw, because the adults know that children have special characters and tend to imagine and even they make a world where only they understand what is it.

In literary works for children, there are kinds of famous works, and one of them is like folktale. According to Rahman (2013: 2), folktale is folk song and legends; it involves values, tradition, ways of thinking and behaving. It is about people and how to way people learn. It helps us learn who we are and how to make meaning of the world around us. The study of folktale touches on every dimensions of human experience and artistic.

The folktale is a short story and still lives until now, and also still popular and used in some countries as interesting story that has moral values. Moral values in a folktale are action which is done by some characters. A good or bad attitude in folktale is value that will influence attitude and mind of children, because of this matter is very important to give experience that can give learning, especially about morality.

According to Kurt (1991:189), the term moral can be described as an attitude that belonging to the principle of good and evil, or right and wrong. In other word, morality is a developing attitude that has a value in terms of bad and good, and influenced by culture around. In addition Neiman (2009: 422) states that there are four types of moral aspect; religious, individual, natural and social morality.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَآءَ وَذَكَرَ اللَّهَ كَثِيرًا

Recitation : “Undoubtedly, you have the best in the following of the Messenger, for him who hopes for Allah and the Last Day and remembers Allah much”. (Qs Al Ahzab: 21)

This verse explains that you have indeed, in the life of Rasool-Allah, the 'Best Model' for him whose hope is in Allah and the Day of the Hereafter, and who engages himself much in the remembrance of Allah. So as human, we must help and keep each other and also always give what we have to others.

Then, morality also brings many influences to children's habit, especially in Asian stories. There are many interesting stories that can give a good value for children. In Asian, the most stories are talk about something that ever happens in society. It is supported by Lim (in Rahman, 2013:4) who said that the historical events recorded of his hometown. She is the writer who write the story according to what happens in their hometown. So in other word, if they are aware on their existence as a life creature, they must apply on themselves norms or ethics. Ethics in this case has a meaning about attitude and behavior of human, the actual life as sexual behaviours as solidarity in family.

Then the writer tried to analyze morality in Asian folktales (Children Literature), because the writer is very interested in children world and also this matter has many unique things and gives children who have a high imagination for everything what they see and hear around them, and sometimes as an adult, we

cannot understand what they mean, and it is good point to analyze. In addition, this case will give motivation or change for the lecturers in literary field to teach the students literature and language to study literature deeply, especially about folktale.

Finally, the writer only took five stories to limit and make it easy to analyze of research, and also stories of folktales from Asian; these are famous stories and also interesting stories in each country. So those are as follow; *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *a lazy boy (Korea)*, *Makatho (Myanmar)* and *The Golden Cucumber (Indonesia)*

B. Problem Statement

Based on the background above, the writer formulates research questions as follow;

1. What is the type of moral aspect in Asian folktales: *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *Makatho (Myanmar)*, *The Golden Cucumber (Indonesia)*, and *A lazy boy (Korea)*?
2. What is the moral message for children in Asian folktales: *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *Makatho (Myanmar)*, *The Golden Cucumber (Indonesia)*, and *A lazy boy (Korea)*?

C. Objective of Research

Based on the research questions above, the writer provides to propose the objective of the research, as follow;

1. To find out the type of moral aspect in Asian folktales: *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *Makatho (Myanmar)*, *The Golden Cucumber (Indonesia)*, and *A lazy boy (Korea)*
2. To know the moral message for children in Asian folktales: *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *Makatho (Myanmar)*, *The Golden Cucumber (Indonesia)*, and *A lazy boy (Korea)*

D. Significance of Study

Based on the objective of research above, she provides to propose the significance of study, as the follows

1. The significance of study tries to give information and knowledge about the moral aspects in Asian Folktale,
2. Then, the writer also wants to tell the readers that literary work is not only a good reading but also a moral message in a short story, folktale,
3. Giving motivation to teacher in teaching Asian Folktale Study,
4. Finally, it can be a reference for the next researcher who wants to analyze the relevance study.

E. Scope of the Problem

Based explanation above, the writer limited the scope of the study only on moral aspects in Asian folktales of five short storyies; *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *Makatho (Myanmar)*, *The Golden Cucumber (Indonesia)*, and *A lazy boy (Korea)*.

CHAPTER II

THEORITICAL BACKGROUND

A. Previous Findings

The writer found there are some previous findings which related and relevant with this research, as follows:

Mutmainna (2014). *Moral Development of Maia Character in Izzeldi Abuelaish's Novel "I Shall Not Hate"*. The problem statement of this research are what the moral values of the main character to people of Palestine and Israel and how the effects of moral values to him self and to the people of Palestine and Israel in novel *I Shall Not Hate* by Izzeldin Abuelaish and by using *Lawrence Kolbergh's* theory. In this research, she found that stages of moral values, those are punishment and obendience orientation, and the effect of moral values of Maia Character in Izzeldia Abuelaish's Novel "I Shall Not Hate" is has dignity heart and never put the grudge to people.

Rahman (2013). *The Difference between Western and Asian Version of Folktales in the Stylistic Writing*. The problem statement of research are what the devices of style and the devices of sound and how the difference between the styles in writing the folktales. Then In those folktales, the writer found that there are three devices of style, they are connotation, imagery and figurative language (simile, hyperbole and personification) that commonly used in Western Folktales and four devices of sound, they are onomatopoeia, assonance, consonance and rhythm whereas in Asian only one devices of style like figurative language and two devices of sound like consonance and assonance. So, there is a difference

between Western and Asian style in writing folktales. In Western, the author completely used all the devices of style and devices of sound, but in Asian the author just used some devices of style and devices of sound in the folktales.

Nuru. A (2003) in her thesis, "*The Moral Aspect in Joseph Conrad's Heart of the Darkness*". The topic of the research mainly talking about personal traits that related to the moral aspects. After describing each of main characters she concludes there were four traits that can be called moral and three traits that can be called immoral actions. Their moral traits are greed, violence and selfishness. Taking a good look on the major characters in *Heart of Darkness*, Marlow represents the good guy and Kurtz is the bad guy. A young man who feels the necessity to go hunting ivory of Africa, Marlow shows the empathy, wisdom, generosity and honesty. As for Kurtz, he is the villain opposite Marlow. Also living in Africa and hunting for ivory, Kurtz commits an extreme exploitation.

The similarity of this thesis with previous findings above are talking about the morality. Then the differences in this research among the previous finding above, the writer focused on the moral aspect from five folktales in Asia, while the previous findings above refer to development of character in the novel, aspect and children literature (a comparative Western and Asian Version of Folktales) term used and the object of the research.

B. Concept of Morality

1. Definition of morality

Moral sense traditionally is considered inque attribute of the human personality. The transformation from a society biological organism to a

socially responsible individual is the hallmark of the development necessary for viable human society in the following four decades, moral value consciences become concern also the behavioural science, although there was little synthesis of this research. The 1960's and 1970's, however, were a period of intensive scientific study of morality as behavioural phenomenon (Johnson, 1991:105).

Then, Salamon (1987:52) states that morality in special sense focus on low of relation practically while moral in universal meaning emphasized into personal description and individual behaviour. It didn't suspend on the rules and fidelity for encouragement.

Overall, the writer concludes that morality is a habit or attitude which is done toward person or society in its environment, and then good or bad action gives some influences for itself.

2. Types of morality

According to Setiardja in Kurnia (2003:207), he divides the moral into two parts:

- a. The individual morality regulates the human action forming a personal trait in the personal life.
- b. Public morality regulates human actions as the members of society or a social creature in life or mankind.

Meanwhile, Kurt (1991:189) explained that the term moral can be described as follows;

- a. Belonging or relating to the principles of good and evil, or right and wrong. Example: determined, devoted, unfaithful, indecisive, hesitate, doubtful.
- b. Conforming to what is considered by society to be good, right or proper, ethical. Synonym: generous, virtuous, decent, good, ethical, just, principled, exemplary, respectable, proper, chaste, pure.
- c. Adhering to or based on conscience or knowledge of what is right. Example : a moral obligation, submission, obedience, compliance, respect, deference.
- d. Having a psychological rather than a partial effect. Example : moral support, fortitude, gift.
- e. Considered in terms of psychological effect rather than outward appearance. Example: victory, sacrifice, spontaneity, naturalness.
- f. A person said: capable of distinguishing between right and wrong. personal life. Public morality regulates human actions as the members of society or a social creature in life or mankind.

In other word, morality refers to plays a crucial, although often unacknowledged, role in formulating ethical theories. Morality also refers to an actually existing code of conduct put forward by a society results in a denial that there is a universal morality, one that applies to all human beings.

3. Moral Effect

Talking about Morality, it should be related to attitude, behavior, and action which are done by someone or society. Moral usually refers to the good or bad value of human action both individually and collectively. This word comes from latin, must (singular) or more (plural) which means norms, customs, good attitude action, decency, or ethics (Richard, 1976:25).

In addition, Johnson (1991:15) states about moral : “Good is a matter of reason, will good intention, and resignation to be in a given situation, what is right or wrong about the handing of it, or what is good or bad about the actions of the people involved in it”.

In other word, the writer concludes that in morality there are two factors that can influence society, especially children. Moral refers to two aspects; good and bad, or positive and negative. Usually, If a story tells good matters so we must try to do same things but if a story tells bad matters we must be smart and get learning then we cannot do like that. So the point in moral aspect, everything that heard or read from a story, it will give us a message and value; positive and negative.

4. Moral Aspect

Morals are the rules that govern which actions are right and which are wrong. A morals can be for all of society or an individual's beliefs. Sometimes amoral can be gleaned from a story or experience.

According to Neiman (2009:422) there are four aspects of morality that are divided as follow:

a. Religious morality

Talking about religious, it is talking about God. While religious morality is the aspect of philosophy that deals with morality outside of religious traditions.

It refers to a man's relationship with God or the Extraordinary Power of Attorney. Human beings are the best to ever serve God on this earth. It should be man devote himself to God by making what was ordered to him and avoid what is forbidden of him. So, faith and belief in God is the first principle of human moral life. All actions, deeds and deeds must necessarily because of God.

Then the writer can conclude that religious morality refers to a relation between human and his belief. If human needs something or feel bad, sometimes he will pray to his God. Human believes that everything in this world is rule of this life and only to God who can change it.

b. Natural morality

Natural morality describes a form of morality that is based on how humans evolved, rather than a morality acquired from societal norms or religious teachings.

It refers to man's relationship with nature (nature). Nature originally created so that the Lord is full of beauty and enjoyment. The responsibility man is taking care of the all natural beauty and complete it with the best of it.

This is to ensure safety human life itself. Every object in nature has a meaning and benefits.

Environmental pollution problems occurring today is the result of a lack of awareness of morality entrepreneurs factory. They do not care about their impact on the environment and human life. What matters to them is getting a lot of profit. The natural sources should be used properly, excessively harvested without control will cause disaster. Thus, the human attitude towards nature must necessarily be based on the moral consciousness responsible.

So in other word, according to the writer natural morality is a relation between human and nature. All about nature like animal and plant have relation and support each other. For instances human feeds animal or human pours plant, it is like empathy in order to develop their generation in future.

c. Individual morality

Individual morality is spoken of as either a set of personal standards that make up the individual's character, or the degree of the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time.

It refers to man's relationship with himself or escort from within. More precisely it refers to the way people act and think the attitudes and awareness towards morals. An individual will do something or not it should be influenced by the treatment of other aspects but the judgments themselves are no actions are good or true and correct or incorrect as well.

So, the writer can conclude that individual morality is talking about personality where human does something without aspects from outside that influences him. It is like human work by themselves and everything he does or thinks. An action that refers awareness mind, good or bad and correct or incorrect, those don't matter. For example someone thinks that he can't win in a match competition but he study every time he has off time. He forces and motivates himself that he can, and finally he can win it.

d. Social morality

Social morality is how moral thinking, in interaction with other psychosocial determinants, governs individual moral conduct. Social cognitive theory adopts a perspective to the development of moral behavior.

It refers to man's relationship with other human beings. This is the most important aspect in people's lives everyday. Man can not live alone all the time. They must live in groups and society. Here is a matter of morality at the heart of life. In a society that does not close relationships between members of course the condition was unstable.

For example, in southern Africa, the relationship between the white and black population is in a state of tense and always sparked uproar and unrest. This is the basis of apartheid was immoral.

The writer concludes that social morality is a relation each human that gives benefits each other. Like making someone happy, helping someone suffering or everything that he feel comfortable for benefits which other one does for him.

Overall, those are some of the moral aspects where all that should and must be applied to every human being, with the application of good, every society in particular and the people will get the advantages of moral goodness.

C. Asian Folktale (Children Literature)

1. Concept of Children Stories in Asia

Children's literature works refers to stories, books, magazines, and poems that are enjoyed by children.

Children's literature, the body of written works and accompanying illustrations produced in order to entertain or instruct young people. The genre encompasses a wide range of works, including acknowledged classics of world literature, picture books and easy-to-read stories written exclusively for children, and fairy tales, lullabies, fables, folk songs, and other primarily orally transmitted materials. (Fadiman, 2016)

Children's stories are also a form of social engineering driven by the asymmetry of communication between the adult writer and child reader, and the fact that all adults, having been conditioned themselves in a variety of ways; inevitably contribute towards the socio-cultural conditioning of children. This creates an interesting situation when the (adult) writer appeals either overtly or covertly in the picture book to an adult reader of another culture: the adult reader is often less open than the child reader to new ideas. According to Obi (2010:27) children represent the world in ways different from how adult represent it.

Therefore, through children stories, children can experience the wishes, dreams, and problems of people around the world and discover that all people share a need for love, hope, and security.

2. Characteristics of Folk Literature

According to Russell (2009), folktales employ certain characteristics or conventions common to virtually all tales. The most familiar involve the setting, character, plot, theme and conflict, and style.

a) Setting

Most folktale settings remove the tale from the real world, taking us to a time and place where animals talk, witches and wizards roam, and magic spells are commonplace.

The settings are usually unimportant and described and referred to in vague terms (e.g., “Long ago in a land far away...” and “Once upon a time in a dark forest...”).

Some settings reflect the typical landscape of the tale’s culture, for example, medieval Europe with its forests, castles, and cottages, Africa with its jungles, India and China with its splendid palaces.

b) Character

The characters in folk literature are usually flat, simple, and straightforward. They are typically either completely good or entirely evil and easy to identify. They do not internalize their feelings and seldom are plagued by mental torment.

Motivation in folktale characters tends to be singular; that is, the characters are motivated by one overriding desire such as greed, love, fear, hatred, and jealousy.

The characters are usually stereotypical, for example, wicked stepmothers, weak-willed fathers, jealous siblings, faithful friends. Physical appearance often readily defines the characters, but disguises are common.

The hero or heroine is often isolated and is usually cast out into the open world or is apparently without any human friends. Evil, on the other hand, seems overwhelming. Therefore, the hero/heroine must be aided by supernatural forces, such as a magical object or an enchanted creature, to fight against evil forces.

c) Plot

Plots are generally shorter and simpler than in other genres of literature. The action tends to be formulaic. A journey is common (and is usually symbolic of the protagonist's journey to self-discovery). Repetitious patterns are found, suggesting the ritual nature of folktales and perhaps to aid the storyteller in memorization; for example, events often occur in sets of three (e.g., three pigs, three bears, three sisters, three wishes),

The action is concentrated, no lengthy explanations and descriptions. Conflicts are quickly established and events move swiftly to

their conclusion. The action never slows down. Endings are almost always happy (“They lived happily ever after”).

d) Theme and Conflict

Themes in folk literature are usually quite simple, but serious and powerful. Folktale themes espouse the virtues of compassion, generosity, and humility over the vices of greed, selfishness, and excessive pride.

These themes are at the very heart of growing up. Also, they are similar to the themes of Greek tragedy: Wisdom comes through suffering. For every benefit there is a condition; nothing in life comes without strings attached, responsibilities to be met, and bargains to be kept.

e) Style

The language is typically economical, with a minimal amount of description and a heavy reliance on formulaic patterns, e.g., conventional openings and closings.

Repetitious phrases are common; they supply a rhythmical quality desirable in oral tales and perhaps aided in memorization the stories.

Dialogue is frequently used; it captures the nature of the character speaking.

Folktales often use a technique – stylized intensification, which occurs when, with each repetition, an element is further exaggerated or intensified. This has the effect of increasing the drama.

Folktale motifs (i.e., recurring thematic elements) are quite prevalent; they may have served as mnemonic devices when the tales were still passed on orally. Examples of common motifs include journeys through dark forests, enchanted transformations, magical cures or other spells, encounters with helpful animals or mysterious creatures, foolish bargains, impossible tasks, clever deceptions, and so on.

Some folktales have powerful visual images that we can readily identify, such as a glass slipper, a bean stalk, a spinning wheel, a poisoned apple, a red riding hood, a magic lamp, and a blue bird. These stark visual elements give the tales their enduring strength.

Many folktale motifs (i.e., recurring thematic elements) are examples of magic: helpful animals, enchanted transformations, granted wishes, etc. The magic, when it appears, is always greeted by the characters with matter-of-factness. Characters acknowledge magic as a normal part of life without surprise or disbelief. This stylistic feature distances the folktale from reality, and it provides an important distinction between folk literature and literary/modern fantasy. Folktales often lift their heroes and heroines to higher and more refined levels where they remain beautiful, noble, and pure through the process of sublimation.

3. Asian Folktales

Folktales are tales or legends originating and traditional among people or folk or belief or story passed on traditionally, one considered to be false or based on superstition. There are five folktales from some different countries in Asia. Those are as follows:

a. King Vikramaditya (Bhatt, 2014)

Country: India

Setting: Ujjain

This story is about a king Vikramaditya, a great king who ruled over a prosperous kingdom from his capital at Ujjain. Mighty as the sun – he was a king with immense love for learning as well as for adventure. King Vikram sat in his court for hours every day, rewarding the virtuous, punishing the evil doers, and encouraging scholars, poets, musicians, and artists. One day, he met a mendicant who brought a fruit. The king accepted his humble gift with the same show of courtesy with which he would have accepted a diamond from a rich merchant. Then the story is begun from their meeting. This story is told about a corpse that hung on a distant tree in that stormy night was not at all a pleasing task. There are many challenges for King Vikram, but he braved the weather and the darkness as well as the menacing yells and shrieks of ghosts and ghouls and soon reached the old tree. Raising a burning torch he found the corpse hanging. Vikram, not knowing that the corpse was possessed by a spirit, thought that the fellow was alive. He came down and lifted up the body lying sprawled on the ground. At that the corpse began

to laugh. Surprised, the king asked: “Why do you laugh?” No sooner had the king opened his mouth than the corpse slipped away from his hands and hung on to the tree by itself. Six times did King Vikram bring it down and six times the corpse gave him the slip. At last Vikram realized that the corpse did the mischief only when he talked. On the seventh time Vikram put the corpse on his shoulder and began walking quietly. He had gone only a few steps when the corpse which, in fact, was a vampire, said: “O King, tiresome is the way. Let me tell you a tale to keep you amused!”

b. Visu the woodsman and old priest (Ashliman, 2015)

Country: Japan

Setting: Suruga

This folktale told about *Visu the woodsman and old priest*. Many years ago there lived on the then barren plain of Suruga a woodsman by the name of Visu. He was a giant in stature, and lived in a hut with his wife and children. One day Visu received a visit from an old priest, who said to him: "Honorable woodsman, I am afraid you never pray." Visu replied: "If you had a wife and a large family to keep, you would never have time to pray." The story is begun and then this story tell us about we do not know how long the poor but repentant Visu lived after he returned from his strange adventures. His white spirit is still said to haunt Fujiyama when the moon shines brightly.

c. Makatho (Chadchaidee, 2011)

Country: Myanmar

Setting: Mortama

There was a young man named Makatho. He was a son of the Mon merchant who lived in Kohwan Village in the city of Mortama, a city in the present Myanmar. When he reached the age of 15 years old his father died so he had to continue his father's business. One day he led his sales team comprising of 30 men carrying goods on their shoulders to be sold in the city of Sukhothai, a former capital of Thailand. On arriving at Matewa, one of his men suddenly felt sick. Out of sympathy, Makatho helped the man by carrying the goods on his shoulder. When he reached the top of the hill, there was heavy rain and a thunderstorm. A thunderbolt suddenly struck his stick used to carry the goods on his shoulder breaking it into pieces, but surprisingly he did not get hurt. Even though he changed the sticks three times, a thunderbolt struck it again and again. From his hard work and smart, finally he is always given gift from his lord and loved many people. Then the last story, it taught us that they who are smart, show initiative, creativity and have kindness will receive respect from everyone.

d. The Golden Cucumber (Elan, 2012)

Country: Indonesia

Setting: West Java

Once upon a time, not far from a jungle, lived a husband and a wife. They were diligent farmers and always worked hard in the paddy fields. They

had been married for many years and were childless. Every day they prayed for a child. One night, while they were praying, a giant passed by their home. The giant heard them pray and said: "Don't worry. I can help you. But you must return the child to me on her 17th birthday."

Soon enough, the cucumber plants grew and a big golden cucumber grew in the plants. The farmers plucked the ripened cucumber and cut it open. They were astonished to see a beautiful child inside the cucumber. They adopted the child as their own daughter and named her Timun Mas (Golden Cucumber). On her 17th birthday, Timun's parents remembered their promise and became very sad. They knew they had to keep their promise to the giant but they also did not want to lose their beloved daughter. Finally the giant had met his end, Timun Mas was happy and went back home. Timun's parents were happy to see their daughter return and the family was finally together again.

e. A lazy boy (Friedman and Johnson, 2015)

Country: Korea

Setting: Korea

There is a boy named Bae who did not like to work. Bae loved was sleeping. He could sleep all day long, and all night long, too. The people in his village didn't call him Bae. They called him Lazy. "Bae!" his mother called more loudly, and her voice pierced the sweet dream Bae was having. "Bae, you lazy cow! Bring me some water!". Lazy cows, Bae

thought, did nothing all day long but laze in the grass. Being a lazy cow would be much better than being a boy whose mother wakes him from his sweet, dreamy sleep. That's when Bae decided he was going to run away from home. He went to the next village and came upon a market, where he happened to walk past an old man selling masks. When he spied a cow mask, he stopped and smiled. Soon he began to tell the old man his story. Then Bae become a cow. He is sold to a farmer, he work every day in field. He felt tired and began to dream of the days when he had been a boy. Fortunately, he backs normal and start new life. From that day on, 'Lazy' became a completely different person. He started to work harder than anyone else in the village, and people called him "Hard Worker" instead of his first nickname, "Lazy." Finally, when he went out to work, he said, "I'm going to work hard."

CHAPTER III

METHOD OF RESEARCH

A. Research Method

In this research, the writer used content analysis method. The purpose was to describe the moral aspect in Asian folktales. According to Endraswara, 2003: 160-163:

“Analisis konten adalah metode model baru untuk menganalisis sebuah karya sastra. Analisis konten digunakan jika peneliti ingin mengungkapkan, memahami, dan menangkap sebuah pesan karya sastra. Analisis konten adalah metode dalam perakitan data yang dibutuhkan dengan memilah beberapa data ke dalam unit kecil dan penulisan ulang ke beberapa kartu temuan data dari sumber data untuk menemukan data dengan mudah.”

Content analysis is a new model method to analyze a literary work. This analysis is used if the researcher wants to reveal, understand, and catch a literature work message. Content analysis is method in assembling data required by sorting some data into small unit and rewrites into some cards the data findings from source of data in order to find the data easily.

Then, on the cards are also completed by preparing translation to help the researcher to classify the data easily. In addition, this method is a method of studying and analyzing communication in a systematic, objective, and quantitative manner for the purpose of measuring variables.

B. Data Resources

The writer collected the source of data from short stories, Asian folktales; *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *Makatho (Myanmar)*, *The Golden Cucumber (Indonesia)* and *A lazy boy (Korea)*.

C. Instrument of Research

In this research, the writer used coding sheet to collect the data from the style in writing folktale of Asian. Gordon (2015) says that the coding sheet is used to collect information from the primary research reports. Information about primary research included on research synthesis coding sheets. Thus you need to be able to sort concepts into groups, so that in each group the concepts are both as similar as possible to each other, and as different as possible from concepts in every other group.

D. Procedure of Collecting Data

These are the procedures which are going to be done in collecting data:

1. The writer read the five Asian folktales.
2. Then the writer identified code and wrote down the data which expressed the moral aspects in five Asian folktales on table.
3. The last the writer classified the coded data into moral aspects that contains the Asian folktales.

E. Technique of Data Analysis

The data used Neiman's moral aspect theory; religious, natural, individual, and social morality which used to analyze the morality in writing of Asian folktales; *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *A lazy boy (Korea)*, *Makatho (Myanmar)* and *The Golden Cucumber (Indonesia)*.



CHAPTER IV

FINDING AND DISCUSSION

A. FINDING

In this research, the writer presents the data analysis based on the moral aspect in Asian folktales. According to Neiman (2009: 422) there are four aspects of morality that are religious, natural, individual, and social morality.

After analyzing moral aspect in five Asian Folktales, the writer used symbol to make it easy to understand about explanation of the data, namely **D** for data. these are as follows:

The types of moral aspect of Asian folktales

1a. Table 1. Moral aspect in King Vikramaditya (India Folktale)

Types of moral aspect in King Vikramaditya (India Folktale)			
Religious Morality	Natural Morality	Individual Morality	Social Morality
No data	No data	Vikramaditya, was a great king ruled over a prosperous kingdom from his capital at Ujjain. Mighty as the sun – he was a king with immense love for learning as well as for adventure. (D-01/ India)	During such sessions, numerous people came to meet him. They brought for him gifts of jewels, gold or other precious things (D-02/ India)
			When the mendicant came the next day, the king gave all attention to him and asked him: “Why have you

			bestowed so much kindness on me?" "To be frank, I expect you to help me in a very important work of mine, O king, but of that I'll tell you in confidence," replied the mendicant. (D-04/India)
		Vikram hesitated for a while. But the spirit of adventure got the better of him. He agreed to meet the mendicant at the appointed hour. (D-03/India)	The king accepted his humble gift with the same show of courtesy with which he would have accepted a diamond from a rich merchant. (D-05/India)

In this folktale, there are 5 data and the dominant moral aspect is social morality. Social morality refers to man's relationship with other human beings.

2a. Table 2. Types of moral aspect in Visu the woodsman and old Priest (Japan Folktale)

Types of moral aspect in Visu the woodsman and old Priest (Japan Folktale)			
Religious Morality	Natural Morality	Individual Morality	Social Morality
One day Visu received visit from an old priest, who said to him: "Honorable woodsman, I am afraid you never pray." Visu replied: "If you had a wife and a	No data	After many painful efforts Visu was able to stand on his feet and proceed very slowly toward his little home. When he reached the spot he was surprised to see no hut, and,	No Data

<p>large family to keep, you would never have time to pray." (D-06/Japan)</p>		<p>perceiving a very old woman, he said: "Good lady, I am amazed to find that my little home has disappeared. I went away this afternoon, and now in the evening it has vanished (D-10/Japan)</p>	
<p>Such lurid details were not to Visu's liking, and he accordingly promised the priest that in future he would pray. "Work and pray," said the priest as he took his departure. (D-07/Japan)</p>		<p>We do not know how long the poor but repentant Visu lived after he returned from his strange adventures. His white spirit is still said to haunt Fujiyama when the moon shines brightly. (D-11/Japan)</p>	
<p>He prayed all day long and refused to do any work, so that his rice crops withered and his wife and family starved. (D-08/Japan)</p>			
<p>Big tears ran down Visu's withered cheeks as he said in a husky voice: I have lost my manhood. I have prayed when my dear ones starved and needed the labor of my once strong hands. (D-9/Japan)</p>			

In this folktale, there are 6 data and the dominant moral aspect is religious morality. Religious morality refers to a man's relationship with God or the Extraordinary Power of Attorney.

3a. Table 3. Types of moral aspect in Makatho (Myanmar Folktale)

Types of moral aspect in Makatho (Myanmar Folktale)			
Religious Morality	Natural Morality	Individual Morality	Social Morality
No data	After getting the lettuce seeds, Makatho prepared the soil and planted the seeds nearby. He used the elephant's dung as fertilizer to nourish the vegetable. (D-12/Myanmar)	Makatho worked hard and took his assignment seriously. The king treated him as his own son. Everybody showed him great respect. (D-13 Myanmar)	By nature Makatho was an industrious man so he helped the mahout looking after the elephants day and night (D-14/Myanmar)
		But the fortune-teller set a condition that he had to bring a huge sum of money equivalent to the heap which was to be as high as his head and then he would make a forecast for him. Though Macatho had a small amount of money equivalent to only a few baht, he was intelligent enough to place all the money he had on the termite hill and told the fortune-	On arriving at Matewa, one of his men suddenly felt sick. Out of sympathy, Makatho helped the man by carrying the goods on his shoulder. (D-16/Myanmar)

		<p>teller to look at it. The fortune-teller thought that this man was very intelligent. He thus made a prediction that Makatho was a man of great merit and he would be promoted to a high position in the direction of the west.</p> <p>(D-15/ Myanmar)</p>	
		<p>Makatho rebuilt the city of Mortama and sent offerings to King Ruang and informed him of the situation. To his pleasure, King Ruang gave Makatho a new royal name as Phra Chao Fa Rua or the King of the Leaking Sky. He expanded his territories far and wide (D-17/Myanmar)</p>	<p>One day King Ruang came to see his elephants in the pen. While looking at the elephants from the raised platform, he saw Makatho sweeping the floor of the pen. The king then asked the mahout who that man was. After being informed of the truth, the king showed his kindness to him and instructed the mahout to take good care of Makatho. (D-18/ Myanmar)</p>
		<p>Later Makatho asked permission to visit his home village. Since he was a good man, all people liked him and gave him</p>	<p>In turn the mahout was very kind to him. When he received his own salary from the king, he would</p>

		due respect. (D-19/Myanmar)	share it with Makatho every time. (D-20/Myanmar)
		<p>The seller did not know how to sell them as the amount of money was too small to count in exchange for the lettuce seeds. So Makatho told the seller a way out. He then raised his finger to touch the saliva from his mouth and then touched on the lettuce seeds.</p> <p>"Alright! I just wanted this much. Nothing more," said Makatho.</p> <p>The seller smiled and praised him for his intelligence, and thought that this man would surely become a great person in the future. (D-21/Myanmar)</p>	
		<p>One day King Ruang again came to see his elephants. Makatho picked up a lettuce in a hurry and presented it to the king. To his surprise, the king asked where he got it from. Makatho</p>	

		told him the story. The king was very pleased and thought that this son of the Mon was very industrious and intelligent. Thus he was promoted to work in the royal kitchen. (D-22/Myanmar)	
--	--	--	--

In this folktale, there are 11 data and the dominant moral aspect is social morality. Social morality refers to man's relationship with other human beings.

4a. Table 4. Moral aspect in the golden cucumber (Indonesia Folktale)

Types of moral aspect in the golden cucumber (Indonesia Folktale)			
Religious Morality	Natural Morality	Individual Morality	Social Morality
They had been married for many years and were childless. Every day they prayed for a child. (D-23/Indonesia)	The giant gave them a few of cucumber seeds. The farmers took utmost care in planting and tending the seeds. (D-24/Indonesia)	Once upon a time, not far from a jungle, lived a husband and a wife. They were diligent farmers and always worked hard in the paddy fields. (D-25/Indonesia)	“My daughter, take this bag. It can save you from the giant,” said the father. “What giant? What do you mean, Father? I don’t understand,” said Timun Mas. The farmers narrated the story of her birth to Timun Mas. “(D-26/Indonesia)
			They were astonished to see a beautiful child inside the cucumber. They adopted the

			child as their own daughter and named her Timun Mas (D-27/Indonesia)
--	--	--	--

In this folktale, there are 5 data and the dominant moral aspect is social morality. Social morality refers to man's relationship with other human beings.

5a. Table 5. Moral aspect in a lazy boy (Korea Folktale)

Types of moral aspect in a lazy boy (Korea Folktale)			
Religious Morality	Natural Morality	Individual Morality	Social Morality
Whenever he heard his mother call to him, "Bae, bring me some water," he whispered prayers of thanks for his loving family, his strong body, his healthy mind, his teachers, his friends and his neighbors. (D-28/Korea)		The moment he did, he felt himself changing, and he looked down and saw he was a boy. To his amazement and delight, he was a boy standing in his family's fields. He reached for a hoe and began to work very hard. (D-29/ Korea)	
		From that morning on, Bae was never lazy for one moment. He worked harder than anyone else in his village, and no one called him Lazy anymore. (D-30/Korea)	
		"I'll never be lazy again," he whispered. "I'll never be lazy again." (D-31/Korea)	

In this folktale, there are 4 data and the dominant moral aspect is individual morality. Individual morality refers to man's relationship with himself or others from within.

B. DISCUSSION

Folktale is a short story that tells about relation between people and their environment. In addition, Folktales or folk tales are stories passed down through generations, mainly by telling. Different kinds of folktales include fairy tales, tall tales, trickster tales, myths, and legends.

In this discussion, the writer concluded to identify data which taken from five folktales of Asian by using Neuman's theory as technique of data analysis. In Neuman's theory, there are four moral aspect; religious, natural, individual and social moralities. So the writer described four aspect moral of Asian folktale as follows:

a. King Vikramaditya (India Folktale)

1. Individual Morality

Individual morality is spoken of as either a set of personal standards that make up the individual's character, or the degree of the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time.

The following data below are example of individual morality in Vikramaditya story (Indian folktale) will be served as follow:

Datum 01, explained about an example of individual morality of the king Vikramaditya. As the follow the quotation **“The king Vikramaditya was a great king. He was a king with immense love for learning as well as for adventure. King Vikram always sat in his court for several hours every day, rewarding the virtuous, punishing the evil doers, and encouraging scholars, poets, musicians, and artists “.**

It is said he was so brave, so that is why he gave name vikramadiya means “The sun of valour “ (vikram means valour and Aditya means sun). According to the Jain belief the king Vikramaditya defeat the Shakas or devil in a war. The devil is a symbol of evil and Vikramaditya is good one. So this story or aspect of the story can deliver a message to children that the good thing who represented by King Vikram Aditya will always defeat the bad one which represented by Shaka/devil.

Datum 03 shows as generous king, Vikramaditya still wanted to meet Mendicant despite he was hesitated but he kept meeting with mendicant In this part, the writer states that **“Vikram hesitated for a while. But the spirit of adventure got the better of him”** which refers to individual morality. In other word, he tries to make something impossible to be possible. He has a good spirit that can motivate himself to better than before. This is matter proves that there is a degree of individual's attachment, so he can do everything that he wants to do without hesitating anymore.

2. Social Morality

Social morality is how moral thinking, in interaction with other psychosocial determinants, governs individual moral conduct. Social cognitive theory adopts a perspective to the development of moral behavior.

It refers to man's relationship with other human beings. This is the most important aspect in people's lives every day. Man cannot live alone all the time. They must live in groups and society. Here is a matter of morality at the heart of life. In a society that does not close relationships between members of course the condition was unstable.

The following data below are examples of social morality of Vikramaditya story (Indian folktale) will be served as follow:

Then, the **datum 02** showed the type of social morality in the folktales The King of Vikramaditya. The quotation “During such sessions, numerous people came to meet him. **They brought for him gifts of jewels, gold or other precious things**”. It shows the form of their respect to their lovely king who helped them and gave them the calm life during live in his kingdom. People who love their chief will give anything like precious thing for their generous king. King Vikramaditya was good man he loved by his people. The social morality is the most important aspect in people's lives every day. Man cannot life alone, they must live in groups and society. This is a matter of morality at the heart of life. In a society that does not close relationships between members of course the condition was unstable. It

proves that people have an imply appreciation to someone with giving a gift. In other word, relation in society reflects a harmony and respects each other.

In the **datum 04**, in social life we always need other people to interact, so help or helped is a term of social life. The quotation “When the mendicant came the next day, the king gave all attention to him and asked him: **“Why have you bestowed so much kindness on me?” “To be frank, I expect you to help me in a very important work of mine, O king, but of that I’ll tell you in confidence,”** replied the mendicant”. Eventhought Vikramaditya was a great king and have glory kingdom but he still need other people or mendicant to help him to do important work. It is an interaction with other psychosocial determinants. The word “help” asserts that there is relation between two or more people in communicating, and of course, it refers to respect each other. The mendicant asks to the king to help him, and the king help him.

In **datum 05** still show the types of social morality. The quotation **“The king accepted his humble gift with the same show of courts”** with which he would have accepted a diamond from a rich merchant” which refers to social morality, according to the writer, there is a imply appreciation in society. Interaction each other with giving a gift is form of aspect in people’s lives every day. There is a good action toward other one, so that there is a good response from other one. This is a respect each other because in this matter there is a happiness which is given by other one.

This folktale teaches children to always socialize and respect each other. We live in a global-society with all of us being connected; none of us live in isolation. We have an effect on others, and others have an effect on us. Humans are globally linked into a large macro society, and as such we are all interconnected, every person on the planet.

As a global-society, we need in place a system of morals and values. A system every rational and intelligent human being would agree with, and in fact most already follow social morality in some regards.

Then, the moral message of this folktale is good and brave. We have to do a good and brave attitude to work and help other one. Simply, this story tells children to always do good and good thing will come to them. What we plan goes around.

b. Visu the woodsman and old priest (Japan Folktale)

1. Religious Morality

Talking about religious, it is talking about God. While religious morality is the aspect of philosophy that deals with morality outside of religious traditions. It refers to a man's relationship with God or the Extraordinary Power of Attorney.

The following data are examples of religious morality of Visu woodsman and old priest (Japan Folktales) will be served below:

The **datum 06**, showed the aspect of religious morality. Religious morality is a man's relationship with God or the Extraordinary Power of Attorney. As the following quotation “ **im afraid you never pray.... If you had a wife and a large family to keep, you would never have time to pray**”.

Pray is way of human to communicate, know and closer to the almighty God. The following quotation above explain about the important thing to know the God and always pray to him because He is the owner of the biggest power whole the planet.

The arrival of old priest to visu's home to tell him what a important pray is. Pray makes us closer to the God. This is an invocation or act that seeks to activate a rapport with an object of worship through deliberate communication. Human do not have any right to avoid to pray, how busy you are you must always do it, it is our abligation. Begining, Visu dismissed to pray because he was busy to feed their family. But old priest was angry and did not accept his reason.

The **datum 07** shows Visu promised the priest to take pray always in future. Pray is a way to contact between God and human. In this case, we are ordered to worship to God and always do good. Feeding our family is one of deed good. Allah gives gift to anyone who works hard willingly for the sake of their family.

Thus, Pray is important thing in human life but human must make their life ballance. Like pray and also work to life. Unless we work we will be suffered like starving, and poor.

Then the **datum 08** shows that Visu prayed all day long but he did not feeding their family he let his starving and poor. Prayer is our obligation towards the God. But we'd better remember that we also have to work. Pray and work are the key to be success. Work without pray is nothing and either do pray without work is useless. We are ordered to make our life balance. Same cases with datum 7 above where Visu only pray and did not care and look after his family anymore. While God said in holy Quran that bow down, and prostrate yourselves, and worship your Lord and do good that you must be succesful.

The **datum 09** shows that Visu has been realized that he did not good thing. As the following quotation **"I have prayed when my dear ones starved and needed the labor of my once strong hands"**. In this quotation shows there is a regreting in visu's mind. He wondered why at the time he did not work and feeding their family by working hard. He only prated and pray all day long he did not care of their children and his wife and let his field dried. The huge regreting of visu made him big tears ran down visu's withered cheeks. He realized he was so stupid he only prayed not working. While the old priest he had to do both, either prayed or work. He just focus to do one thing but forget others.

This folktale contains tenets about religious morality. It can deliver a message to children that pray is important thing, we are banned to dismiss pray to God because he is the owner of the biggest power in whole planet, he gives us life, strength to work, thought to resolve our problems and anything so pray is human way to be thankful to the god. This is also the way to communicate and connected between creature and the creaturer, the human and the god. But other side, we are also taught to work hard because work without pray is useless and pray without work is stupidity. This story tells us to make our life ballance. Work and pray are key to be successful in this world. If we strive and never leave our obligation to God our life will be happy.

2. Individual Morality

Individual morality is spoken of as either a set of personal standards that make up the individual's character, or the degree of the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time.

It refers to man's relationship with himself or escort from within. More precisely it refers to the way people act and think the attitudes and awareness towards morals.

The following data are example of individual morality of Visu woodsman and old pries (Japan Folktale) will be served below:

The **datum 10** shows the type of individual morality. The quotation “**after many painful efforts Visu was able to stand on his feet and proceed very slowly toward his little home**”. This quotation shows Visu did not give up, he kept trying to effort to rise up to stand on his feet and walk to reach his little home which has been left for three years but he never realized. His spirit to always try and try even though he got many painful efforts but he never give up, he was eager to meet his lovely wife and his children. His big wonder to know and meet his family made him ignore their painful efforts that he felt.

Then the **datum 11** still shows the individual morality. His curiosity to know more about God and to worship to God made him left his family behind and went to adventure in Fujiyama mountain alone. His big spirit made him haunt Fujiyama The writer states that “**His white spirit is still said to haunt Fujiyama when the moon shines brightly**” constitutes an action where visu after returns from strange adventures, he still has great spirit to haunt Fujiyama when the moon shines brightly. This matter proves that there is a degree character in himself which make him never give up reaching what he wants.

Then the moral message in this folktale is pray. As humnan, we cannot forget to pray to God. We need something and we have to get it by praying. This folktale not only contains about religious aspect but also individual morality. Individual morality is spoken of as either a set of personal standards that make up the individual’s character, or the degree of

the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time. The side of individual morality in this story delivers a message to youth generation to never give up and always fight what we want in our life. No mountain too high to climb and erase the painful things to gain what we want.

c. Makatho (Myanmar Folktale)

1. Natural Morality

According to Neiman (2009:422) natural morality describes a form of morality that is based on how humans evolved, rather than a morality acquired from societal norms or religious teachings.

It refers to man's relationship with nature (nature). Nature originally created so that the Lord is full of beauty and enjoyment. The responsibility's man is taking care of the all natural beauty and completes it with the best of it.

The following data is example of natural morality of Makatho (Myanmar Folktale) will be served below :

The datum 12 shows the aspect of natural morality. "Makatho prepared the soil and planted the seeds nearby. He used the elephant's dung as fertilizer to nourish the vegetable". This quotation shows that Makatho have strong relationship with nature. He loves planting and live in nature. Natural morality teaches us to life balance with nature.

2. Individual Morality

Individual morality is spoken of as either a set of personal standards that make up the individual's character, or the degree of the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time.

It refers to man's relationship with himself or escort from within. More precisely it refers to the way people act and think the attitudes and awareness towards morals.

The following data are instances of Individual morality of Makatho (Myanmar Folktale) will be served underneath as follows :

The datum 13 shows the term of individual morality in the story. Individual morality refers to man's relationship with himself and also the way people act and think attitudes and awareness towards morals. The quotation "**Makatho worked hard and took his assignment seriously.**" The king treated him as his own son. Everybody showed him great respect. This quotation shows how Makatho act towards his neighborhood. He worked hard and did it seriously. If you work hard and serious you will get the best result. So, all people showed great respect to him even King Ruang loved him as his own son.

Features of responsible man is if he works he works hard and do it seriously. Either did Makatho. The way he thinks and acts shows the strong good attitudes and awareness to always do good in the life.

In datum 15 shows the individual morality where makatho was asked to bring lots money from toe to head but he did not have money as much as that, but with his brain and his smart he made the fortune teller believed that his money as much as from toe to head. He was so smart, but even though he was intelligence he never cheat anyone. Every human have individual morality in their life since this type of morality which will bring human being acceptable in their society. Like makatho, all people admitted him as a intelligence and honest one he was accepted in the society and loved by all people.

Datum 17 still shows an individual morality of makatho. In this datum shows valour of Makatho. He against the ruler of Mortama city named Alimamang who was jealous of him and wanted to eliminate him because he was loved by King Ruang and all people in that place. But due to his brave and his intelligence he knew Alimamang's plan to ruin him and King Ruang. **“He defeated Alimamang and rebuilt the city of Mortama and sent offering to King Ruang and informed him of the situation”**. this quotation explains how smart, brave and honest Makatho is. If he wants he can rebuilt the Mortamang city without tell the King Ruang but since he was loyal and honest one, he sent offering to the King and told the situation. Inasmuch as his loyal and honestly the King gave Makatho a new royal name as Phra Chao Fa Rua or the King of the Leaking Sky. He expanded his territories far and wide.

Datum 19 still show the aspect of Individual morality. Inasmuch as he was a good man all people liked and delivered respect to him. According to Neiman (2009:422) Individual morality is spoken of as either a set of personal standards that make up the individual's character, or the degree of the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time.

Makatho's character made people respected and liked him. He was intelligence to resolve the problems, humble, diligent and respect others. So that is way he was loved by others even the king also loved him like his own son.

Datum 21 shows Makatho's intelligence in resolving the problem. He only had little money to exchange the lettuce seeds So Makatho told the seller a way out. He then raised his finger to touch the saliva from his mouth and then touched on the lettuce seeds. He only needed that seed no much more. Even though the king only gave him little money and he just got little seed of lettuce from that money he was not disappointed kept smiling and showed respectful to the king and the seller of the lettuce seeds. Due to his good behavior humble and polite he was loved anyone.

Datum 22 shows same cases with datum above tells about individual morality of Makatho the son of mon. After knowing the background of Makatho from others the King was very amuzed towards

Makatho, he admired Makatho's intelligence, his kindness, his modesty, and he was very industrious also.

The industrious of Makatho could be seen from how he worked. He could harness every single thing around him like he used the elephant's dung as fertilizer to nourish the vegetable. Due to his intelligence and his kindness he got a present from King, he was promoted in the royal kitchen.

The individual morality in this folktale is so strong. This folktale delivers moral message for children namely always be a good man, brave, smart, loyal and be honest. Makatho is only a son of merchant but due to his brave, loyal, honest and smart he became a great man. He became a king in a huge area which was conquered. If we are good one, people will always respect and love wherever we are. Even the Ruang king also love and respect him because he is smart and honest. He also loved nature. Always be a good one, do good and good things will come to you.

3. Social Morality

Social morality is how moral thinking, in interaction with other psychosocial determinants, governs individual moral conduct. Social cognitive theory adopts a perspective to the development of moral behavior.

It refers to man's relationship with other human beings. This is the most important aspect in people's lives every day. Man cannot live alone all the time. They must live in groups and society.

The following data are examples of social morality of Makatho (Myanmar Folktale) will be served below :

Datum 14 explain about social morality of Makatho. The social morality refers to relationship of man with all mankind or human beings. Makatho helped the mahaout to look after the elephant that was injured all day long and night. It shows that Makatho built relationship with anyone. He helped the mahout even animal. Human must build strong relationship either man, animal or plant. The social neighborhood asks us to socialized with everyone. Help and respect each other so we can be accepted in neighborhood.

In datum 16 shows the good deed that done by Makatho. When he was in journey to Shukhotai city to sell goods suddenly one of his maid felt sick. Out of sympathy, he helped the man by carrying the goods on his shoulder. It shows that even though he was a boss he did not mind to helped his maid by replacing the man's duty brought his goods. This is an example of social interaction with other psychosocial determinants that done by Makatho.

Help each other is necessary of every human being in the world. Human cannot life alone, they always need other human. Without

interaction human cannot do anything by themselves. Salute to the one like Makatho who loves help and respect each other without seeing his life background.

Datum 18 tells about social morality that shown by the King. The King asked the mahout to take care of Makatho. He ordered the mahout due to the king like Makatho as his own son. There is social interaction between the king and his people. This is how someone interact with others morally in social life. The King Ruang what a great was him still interact with their people develop relationship socially with other still need other like the mahout and Makatho.

Datum 20 shows the aspect of social morality. We are moral socially if we are needed and helpful by others. Sociality morality is how we build relationship with other in social neighborhood. Help and respect each other are the key to make relationship.

Since Makatho was very kind towards mahout and others, and he also showed and gave love or affection and attention unlimit to anyone made people respect and love him. Every good deed invites good things. Always do good and good things will come to you. Because Makatho was a good man and always help mahout so to replay kindness of Makatho, mahout shared his salary which he had from King Ruang every time.

The folktale of Makatho does not only contain the messages is always help others so other also will help you. Then the moral message in this folktale is honest and smart. We must use our intellegent and smart to help other one who need us.

d. The Golden Cucumber (Indonesia Folktale)

1. Religious Morality

Religious morality is the aspect of philosophy that deals with morality outside of religious traditions. It refers to a man's relationship with God or the Extraordinary Power of Attorney. Human beings are the best to ever serve God on this earth.

The following data are examples of religious morality of Golden Cucumber (Indonesia Folktale) will be served below:

Datum 23 shows the aspect of religious morality in golden cucumber from Indonesia. "They had been married for many years and were childless. **Every day they prayed for a child**". In this quotation show that there is a big power which control every aspect of human's life namely the almighty God the owner of the biggest power entire universe. Therefore men as his creature worship to him because only God who can give every single thing to human if he wants. Therefore a husband and wife who had been married for many years and were childless. **Every day they prayed for a child**. They were eager to have kid in their life. So they prayed to God so they had kid.

Pray is the best way to ask and communicate to God. We can be stronger by praying, but there are people who still be doubt towards the power of pray as a way to resolve every problems that we face but in this case, that couple belive the god and they pray. As allah says in holy Quran and he qarantes it by himself in quran surah al mu'min verse 60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Means : and your lord said: “invoke me believe in my oneness and ask me for anything. I will respond to your (invocation). Verily those who scorn My worship they will surely enter hell in humiliation!”.

In the verse above explains that ask Allah for everything and he will give you anything. Never doubt to him and belive him only.

2. Natural Morality

Natural morality describes a form of morality that is based on how humans evolved, rather than a morality acquired from societal norms or religious teachings.

It refers to man's relationship with nature (nature). Nature originally created so that the Lord is full of beauty and enjoyment. The responsibility one is taking care of the all natural beauty and complete it with the best of it. This is to ensure safety human life itself. Every object in nature has a meaning and benefits.

The following data is example of natural morality in story golden cucumber from indonesia and will be served underneath as follow:

Datum 24 explain about that couple utmost care planting and tending the seeds that gian gave. It is an action where human treat the nature and attitude towards it. people whose natural morality in their life will be realize how important the nature is for human beings. Human needs nature for living and life therefore every one save in his or her self to care and love their neighborhood by planting trees which have many advantage for human life like provide food and oxygen for entire human being. If nature is damage it will cause disaster which lost people itself.

3. Individual Morality

Individual morality is spoken of as either a set of personal standards that make up the individual's character, or the degree of the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time.

It refers to man's relationship with himself or escort from within. More precisely it refers to the way people act and think the attitudes and awareness towards morals.

The following data is example of individual morality of the Golden cucumber (Indonesian Folktales) will be served below:

In datum 25 shows the aspect of individual morality where there were diligent farmer who always work hard and in the paddy field. They

effort They were diligent farmers and always worked hard in the paddy fields. Give a statement that reflects a family tries to work hard in paddy fields without help from others. The words “work hard” proves an effort and act that is done by them and it is suitable with definition of individual morality, where it refers to man's relationship with himself or escort from within. More precisely it refers to the way people act and think the attitudes and awareness morals.

4. Social Morality

Social morality is how moral thinking, in interaction with other psychosocial determinants, governs individual moral conduct. Social cognitive theory adopts a perspective to the development of moral behavior.

The following data are examples of social morality of Golden Cucumber (Indonesian Folktale) will be served below:

In datum 26 shows social interaction between parents and their kid. Timun mas’s father gave a bag to her which filled several items that can be used to against the gian. It indicates that the affection of parents towards their kid is so huge. They dont want their lovely kids suffer, they will do anything best way to make their kid happy and save. Parents will be sacrificial for their kids no matter how hard they do it.

Datum 27 same cases with datum above they are individual morality. The farmer adopted the kid who was born from cucumber seed

due to they did not have kid even though they had been married for many years and they also love the kid because Timun mas was very beautiful. So,they adopted her and growth her as their own kid. Gave her love and affection, feeding. All they did for Timun mas happiness

According to parental guidance adoption is an act legally to take the kid and make them as their own kid. This action is done by someone who childless or the one who wants to have baby again. This is the way to interact socially towards neighborhood. There is an attitude from human to adopt a child and this is very great step action. As human we must help and keep each other, because this proves that it is a form of development of moral behavior.

Then the moral message in this folktale is always love our parents because they love us so much. The will sacrificial and do anything for their kids, they dont want to see their lovely kids unhappy, sad, insecure and saffering.

e. A Lazy boy (Korea Folktale)

1. Religious morality

According to Neiman (2009:422) religious morality is the aspect of philosophy that deals with morality outside of religious traditions. It refers to a man's relationship with God or the Extraordinary Power of Attorney.

The following data is example of religious morality of lazy boy (Korean Folktale) will be served below:

In datum 28 explains about the side of religious morality of bae a kid who was called lazy by others. He whispered and prayed to god for his loving family and he prayed to say thanks to God for every single thing because God gave him healthy mind and strong body. And he also prayed for people whom he loved and people around him like his teachers, family and his neighbor.

2. Individual morality

Individual morality is spoken of as either a set of personal standards that make up the individual's character, or the degree of the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time.

It refers to man's relationship with himself or escort from within. More precisely it refers to the way people act and think the attitudes and awareness towards morals.

The following data are examples of individual morality of lazy boy (Korean Folktale) will be served below:

In datum 29 shows the aspect of individual morality of lazy boy. After he back became a boy and regretting what he was done before he started to work hard. He regret have asked God to change him became a

cow while he was a boy whose family who loved him even though he was lazy only sleep all day long and night long.

Work hard refers to man's relationship with himself or escort from within. It is an attitude and awareness towards morals and have positive impact towards ourself and others.

Datum 30 explains that he never waste his time for a moment anymore he worked hard and harder than anyone else in his village. He develop himself to be productive one. He realized that lazy made him stupid and poor. After being cow that must work in field all day long and felt so tired he promised if he back again to be a boy he would work harder and did not waste his time anymore by sleeping. His awarness and attitude towards moral rose up and escort from within. According to Neiman (2009:422) individual morality is spoken of as either a set of personal standards that make up the individual's character, or the degree of the individual's attachment to the generally accepted standards of behavior held within a society at a particular point in time.

It refers to man's relationship with himself or escort from within. More precisely it refers to the way people act and think the attitudes and awareness towards morals.

Datum 31 shows that after being a lazy cow that slept on the grass only. He realized it was horrible thing he started regretting and promised to himself that he won't be lazy anymore he would work and

worked harder than anyone everyday. His awareness towards moral grown up. He would not get anything if he only slept all day long like lazy cow that was sold to the farmer. He worked every day in field and felt tired.

The moral messages of this folktale teach us to be thankful always to God and thankful for every single thing that we have been given by God. Do not ask to be other people because being other one not always be good. What has God given means it is the best. Be yourself and never mumble. And in this folktale also there is another moral message namely never being lazy be productive because lazy will invite poverty.

CHAPTER V

CONCLUSION AND SUGGESTION

This chapter provides conclusion and suggestion. The writer gives some conclusion types of moral aspect and message for children. And the writer gives suggestion to the readers

A. Conclusions

1. There are four types of morality in Asian Folktales but the writer found not all the stories contain all aspects of morality. like Vikramaditya only consist of 2 aspect morality they are individual and social morality. Visu Woodsman and Old Priest consist of 2 aspect morality they are religion and individual morality. Story of Makatho consists of 3 aspects morality they are religious, individual and social morality. Only Golden Cucumber the story from indonesia consist of all aspects morality they are religious, individual, natural and social morality. While A Lazy boy only consist of 2 aspects morality they are religious and individual morality
2. Every story contain moral message for young generation. Like the story of Vikramaditya teaches us to be always good and brave. Story of Visu Woodsman and Old Priest teaches us to always to take pray but dont forget to work and make our life balance. The story of Makatho teaches us to be intellegent and smart one. The story of Golden Cucumber from Indonesia contain message to love our parents because the will always do anything to

make their kids happy and secure. And the last story, A Lazy boy contain messages to do not be lazy and always thankful to god.

B. Suggestions

The writer would like to give some suggestions for people who intend to conduct research regarding to this topic of Moral aspect in *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *A lazy boy (Korea)*, *Makatho (Myanmar)* and *The Golden Cucumber (Indonesia)*, as follows:

1. The writer hopes, for the next researcher to learn more about moral aspect in some folktale; *King Vikramaditya (India)*, *Visu the woodsman and old priest (Japan)*, *A lazy boy (Korea)*, *Makatho (Myanmar)* and *The Golden Cucumber (Indonesia)* in order to do more specific research, because it can be said that this study has relation with attitude, behavior, social values, faith, nature for children
2. The writer hopes, for the next readers, they can find and know more about topic of moral aspect because this study of course, will add knowledge and increase morality and attitude to better in future.
3. Then in the future, the writer hopes that this study can be used in society, at least the introduction of moral aspect because this study is good enough to increase and improve moral and attitude of children in the social environment and the other environment.

BIBLIOGRAPHY

- Ashliman D. L. 2015. *Visu the woodsman and the old priest*. Retrieved from <http://www.pitt.edu/~dash/japan.html#visu>. Accessed on March, 6 2016.
- Bhatt, Mahakavi Somdev. 2014. *King Vikramaditya*. Retrieved from <http://shortstories.co.in/king-vikramaditya/>. Accessed on March, 7 2016.
- Chadchaidee, Thanapol. 2011. *The Story of Makatho*. Retrieved from <http://www.amazon.com/Fascinating-Folktales-Thailand-Thanapol-Chadchaidee-ebook/dp/B005HK2AF6>. Accessed on March, 7 2016.
- Elan. 2012. *The Golden Cucumber*. Retrieved from <https://mythologystories.wordpress.com/2012/12/29/indonesia-5/>. Accessed on May, 10 2016.
- Endraswara, Suwardi. 2003. *Metodologi Penelitian Sastra; Epistemologi, model, teori, dan aplikasi*. Yogyakarta: Caps.
- Epstein, Greg M. (2010). *Good Without God: What a Billion Nonreligious People Do Believe*. New York: HarperCollins.
- Fadiman, Clifton. 2016. *Children Literature*. Retrieved from <http://www.britannica.com/art/childrens-literature>. accessed on January 03, 2016.
- Friedman, Amy and Johnson, Meredith. 2015. *A Lazy Boy*. Retrieved from <http://www.uexpress.com/tell-me-a-story/2015/3/8/a-lazy-boy-a-korean-folktale>. Accessed on March, 7 2016.
- Gordon, Liahna. 2015. Real Research: Research Methods Sociology Students Can Use. Retrieved from https://books.google.co.id/books?id=FDrBgAAQBAJ&pg=PT225&lpg=PT225&dq=coding+sheet+as+instrument+in+analysis&source=bl&ots=dSyOPsjNzb&sig=Stcww8IaWBqjDxhNHZPSRjOz4yY&hl=id&sa=X&redir_esc=y#v=onepage&q=coding%20sheet%20as%20instrument%20in%20analysis&f=false. Accessed on June 17, 2016.
- Hunt, P. ed (1995) *Children's Literature: An Illustrated History*. Oxford: Oxford University Press.
- Johnson, Lowrence E. 1991. *A Morally Deep World*. Cambridge: Cambridge University Press.
- Lukens, Rebecca J. 2003. *A Critical Handbook of Children's Literature*. America: Miami University.

- Mutmainna. 2014. Moral Development of Maia Character in Izzeldia Abuelaish's Novel "I Shall Not Hate". Makassar: State Islamic University of Alauddin.
- Mwanzi, Hellen. 1982. *Children's Literature in Kenya: An Analysis of Children's Prose Fiction*. M.A.Thesis. University of Nairobi.
- Neiman, Susan. 2009. *Moral Clarity: A Guide for Grown-up Idealists*. Great Britain: the bodily head.
- Nuru, A. 2003. *The Moral Aspect in Joseph Conrad's "Heart of Darkness"*. State University of Makassar.
- Obi, C. 2010. *Children's Literature*. Victoria Islan: National Open University of Nigeria.
- Rahman. 2013. *The Difference between Western and Asian Version of Folktales in the Stylistic Writing*. Makassar: State Islamic University of Alauddin.
- Richard, I. A. 1976. *Principle of Literary Critism*. Cambridge: Routledge and Kegan Paul.
- Russell, D. L. (2009). *Literature for children: a short introduction*.
- Sanusi, Ahmad. 2008. *Moral value in the novel blood secrets by Craig Jones*. Makassar: State islamic Universitas of Makassar
- Sugiyono. 2010. *Metode Penelitian Pendidikan*. Bandung: Alfabeta Bandung.
- Wellek., Rene & Austin. 1989. *Teori Kesusastraan*. Jakarta: Gramedia.

CURRICULUM VITAE



Fika Indah Septiany was born on September 29, 1993 in Makassar, South Sulawesi. She is the 1st daughter of Drs. Muh. Tasmin and Sri Asniati. She has two brothers.

She entered at Elementary School SDN Sudirman 4 and graduated in 2004. In the same year, she continued her study at Junior High School in SMPN 2 Makassar and graduated in 2007. Then she continued her study in Senior High School in SMA Muhammadiyah wilayah Makassar and graduated in 2010. After finishing her study at school. She enrolled at State Islamic University (UIN) Alauddin Makassar in 2011 and took English and Literature Department (BSI) of Adab and Humanities Faculty.

UNIVERSITAS ISLAM NEGERI
ALAUDDIN
M A K A S S A R